

THE BAPTIST RECORD.

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Jesus would be no Christ if you could know all about him before you trusted him.
—N. McGee Waters.

Habit in conduct is very much like cement in building, it binds and holds things together. Nothing like good habits.

Don't despair of yourself as long as God lives, only "trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

It is now said that the Boers in the Transvaal have won with ballots the battle they lost with bullets and that is after the Bible sort, "first peace and then peaceable."

The man who is willing to sell the morals and well living of his community to the rumseller for any price much less the petty value of a saloon license is not fit to hold any office in the gift of the people.

We are not anticipating anything in the way of "brain storms" at our house; there is no one here given to Easter follies, and consequently the milinery bills are not at all in excess of the normal.

The habit of obedience as the outcome of honest conviction puts one high up among the people that will do to count on. There is always an honorable place and high compensation for such an admirable character.

"It is easier to do the whole business of God than to do the scraps of it. The pastor who does not awaken and line up his church and put it into a run to bring on the kingdom of God ought to be put on a run by the church."

It is not every time when one "thinks twice before he speaks" that he actually speaks wisely: wise words are usually the product of wise thoughts. Then it will be found that the sober second thought is usually the safest and best.

However much we may strive to attain and maintain uniformity in our faith and practice, we are about sure not to do it quite satisfactorily, how much more certainly will we fail when some of our schools strive to promote variety and even contrariety.

Those young people who tire so soon of and mistreat the old and especially the preachers and seek to shove them out of the way and into a corner, should remember that they will themselves soon be old and that "whatsoever a man soweth that shall he also reap."

Without the shadow of a doubt the drink traffic is a most deadly foe to every interest that is good in this country. If it could be blotted out every feature of our economic, civic, political and religious community would take on a happier face, a healthy growth and a larger prosperity.

You want to be true and you also want to be successful, then learn these two things: never be discouraged because good, even the best things go slowly, and then never fail daily to do the good that is next to your hand. The end will show in any event that you are a true man, and a worthy witness of your Master.

Exaggeration is the bane of the times. Everything is being overcapitalized, by the simple method of "blowhard." No new invention, no new remedy for the sick, no new financial method and no new scheme for earning money by service, speculation or investment that is not inflated to the clouds. The folly of all such is seen in the failures that ensue. The second blessing fad is a like overcapitalization of religion, watered stock, in fact.

If the Lord ever allows us to have the Bible doctrine of sanctification, pure and simple, set forth in its clearest and most convincing light, then there will be a large lot of ministerial pettifoggers knocked out of business. It is astonishing the amount of capital some featherweights can make out of a mere fiction. What astonishing results we might have if they would only turn their attention and zeal to the real things of God.

Home, heaven, prayer, mother, father, God: these sweet and sacred words all receive their illumination from our ability to believe and love and hope. Without faith, hope and love they lose their meaning. Hence that which is best and noblest and brightest in life here and hereafter is based on the fitness of our natures to entertain these graces and wear them to the glory of God. How essential then that we make the best possible use of each of them and develop them to the highest possible perfection.

It is now more than hinted that the crusade against what is called the "Rockefeller subsidy" of \$32,000,000 given to benevolence is instigated and agitated by some little souled millionaires who feel themselves made small in their stinginess in not making liberal gifts themselves. This was to be expected in an age so full of personal aggrandizement and religious littleness and prejudice. It is the old trick of the "devil fish" which makes the water murky with his own black gall and then escapes.

That theory of religion that teaches that Jesus lived a pure and blameless life simply and only as an example for us must be an awful mistake and monstrously sinful. The first and great intent of that blessed life which was wholly without sin, was to meet the requirement of God's law which exacted perfect obedience at the hands of all men. Otherwise He could not have atoned for the sins of all men by His death. If He had been a sinner in any real sense then He could and would have died for His own sins alone, like any other man.

Some sentimentally inclined friend asked Mr. Edison if he did not think that "genius is inspiration," when that thoroughly busy man promptly replied "no I think genius is perspiration." It is the busy, hard-working man with hand or brains that brings things to pass, and not the dreamer and schemer and dawdler. This is also true as a law of current force in the kingdom of grace, Godliness is immensely profitable to all who are exercised thereby.

The Baptists have never had a greater reason nor a better opportunity for vindicating the truth of the New Testament in their faith and practice than they have just now. By standing together and standing out Rocky-Mountain-like for the one Book. If the efforts that are now being made to unite all of the evangelical so-called denominations on a platform of concession and compromise of the word of God should succeed and yet leave the Baptists out it will be for the vindication of the truth and the glory of God.

The Psalmist declares that we are fearfully and wonderfully made. There is nothing more wonderful in all creation than man; and the soul of man is the most wonderful of all. What a world we would have if we were not so constituted as to be able to love, or to believe. Faith and love and hope are capable of making a heaven of earth. Their absence would make a hell of earth. We are seldom sufficiently thankful for God's mercies to us, not the least of which is the wonderful endowments with which he has created our souls.

It now turns out that the movement to unite the three denominations—the Congregationalists, the United Brethren and the Protestant Methodists into one was suggested and impelled by the withering decay that has long been going on among the Congregationalists. From being the first denomination in numbers and wealth at one time in this country they have degenerated into the twelfth place. One is not surprised that they are seeking live recruits from other peoples, since they have lost the efficiency to convert them for themselves.

Among hundreds of other good things, The Youth's Companion announces for early publication two articles "On Keeping Young," by the Rev. Dr. Edward Everett Hale and Col. Thomas Wentworth Higginson. How have they succeeded in "keeping young," and to what moral, physical and intellectual influences do they attribute their ability to enjoy life and hold their own in useful work at an age beyond the psalmist's limit? Doctor Hale, in his eighty-fifth year, and Colonel Higginson, in his eighty-fourth, will tell the readers of The Companion what they know on this topic of universal interest, and tell it in a way which, if other evidence were wanting, would prove that they are still as vivacious as the gray-haired boys of Oliver Wendell Holmes.

Home Missions.

Brief of address on Home Missions given by W. Alex Jordan at Newburg at State Baptist Convention.

It is my purpose to discuss the work of the Home Board in its usual phases of operation but to call attention to the new feature of its work added by the convention at Chattanooga—Evangelism—the slogan of the century. It would be interesting to note the work of the Home Board throughout the South—the distinctively New South—made such by the commercial and industrial revolution taking place in her midst—made so by the wonderful development of her sons and daughters in the rapidly growing educational institutions within her borders—made so too by the immigration to this great center of the very flower of other lands. Mark the work in the mountains—those mountains high and lifted up whose very elevation is a symbol of the noble quality and inherent greatness of those sturdy mountaineers, who, by reason of their lofty habitations, may get an enlarged vision of the world—who look down upon the dark valley stretching far away and teeming with life and sin, and then with eagle eyes look up to where the stars of hope shine above their heads, and—on to God. At the convention at Chattanooga one of those sons of the mountains preached, and his audience brothers came down and sat at his feet while he told in burning words the sweet story of the cross, and we were all lifted up—above the clouds and darkness that hover over the lowlands of reason and knowledge into that pure light which flows in peace and stillness from the eternal throne. Time would fail me to mention the glorious work accomplished in Cuba—"The Pearl of the Antilles," and that beautiful "Isle of Pines," smiling in the waters of the ocean just 50 miles to the South, which if they are never annexed to this country, will come more and more under American domination—and Panama, that newly acquired novelty, toward which the eyes of the whole world, as well as the tide of immigration, is turned, while America undertakes the colossal task of digging a ditch which will make two oceans one, and rationalize the commerce of the whole world.

Allow me now briefly to present some phases of evangelism as undertaken by our board.

First: The wisdom of putting this work under the fostering care of the whole denomination. Independent evangelistic movements, like that inaugurated by Torrey and Alexander, may succeed without special organization behind them, for they obtain their financial support from all denominations, but the distinctively denominational campaign can never attain the highest degree of success without an organized basis of operation. For if the Baptists of the South undertake a like movement they will be wholly dependent upon the denomination for support. Even a State is ordinarily inadequate to do the work which needs to be done within her own borders. Take as an example Louisiana, the destitution in this State appalling. What can that State do toward its own evangelization? What has it done? The Home Board ought to start an evangelistic campaign in the city of New Orleans to last until she shall forever cast off the yoke of Roman domination, which with its dead, dry, and damning formalism is blighting the very hopes of its blinded and deluded adherents.

To show the demoralizing effect of a religion that is so inordinately ceremonial, we are told of a robber in the Greek Catholic church, who killed a traveler and riddled his baggage, but refrained from eating a piece of cooked meat which he found in the victim's belongings because it happened to be a "fast day." Also of an assassin about to attempt the murder of an Austrian officer in St. Petersburg went first to the church to commend his undertaking to the protection of the saints. The priest-burdened city of New Orleans in point of morals is not far removed from the degeneration and debauchery of Madrid in poor old Spain. In order to celebrate the marriage of King Alfonso to Princess Ena, a bull-fight was inaugurated in Madrid. At this function the women were requested to wear white as a symbol of the "purity and simplicity of the occasion." But would it not have been more appropriate for the women to have worn scarlet as a symbol of corruption, degeneration, and brutality that characterized the mediaeval ages.

Second: There have been different stages in the work of the Home Board in which certain phases of work were to be emphasized. In its incipient stage men had to go and spy out the land—this was the period of discovery, and special emphasis had to be laid on means. It required money to go into unexplored territory and get the lay of the land. Right nobly and well have our fathers done this. On coming back they reported that it was a goodly land and could be taken, for God had given it into their hands. Again in another stage there was the onslaught, the rapid pushing out into all parts of the territory—the period of occupation—here the emphasis was placed on men. A cry went up to God for men. Lord send more laborers into the harvest. God answered that prayer and the men came. Now we are merging into another stage. The time has come to take the land and this is the period of conquest—in this stage the emphasis is to be placed upon the message. No longer means for discovery, men for occupation, but the message for victorious triumph. And as we rush on to victory evangelism is the battle cry.

Third: The crisis reached. To this end the Board has been working through all these years of eventful history. The crisis came at the convention at Chattanooga. On that occasion Dr. Carroll, who was both patriarch and prophet, sounded the keynote and gave the signal for a great advance in the evangelization of the world. And though old and well stricken in years he realized that there was much land yet to be passed and he was willing to give the best service of his last days to the inauguration of a movement, that means more to the Baptists of the South and for the rapid dissemination of truth over the world than any movement in all our glorious history.

Young men of this convention the campaign has already been inaugurated. The responsibility of carrying it on to the final consummation rests with us. What a heritage is ours! Shall we prove recreant to the trust committed to our hand? This leads me to a final word:

Fourth: The certainty of success. Back of this movement are the promises of God. And "God is faithful who promised." A promise has four pillars: first—He is a God of justice and cannot deceive; second—He is God of truth and cannot change; third—He is God of grace and cannot forget, and lastly He is God of power which gives him ability to perform. God said in Gen. 2:15

"The seed of the woman shall bruise the serpent's head." God said to his Son in Ps. 2:8, "I shall give thee the heathen for thine inheritance, the uttermost parts of the earth for thy possession."

Every convert in this colossal campaign will not only add a star to the crown of him who preaches the gospel that saves, but will be adding to the glorious inheritance of God's Son, our Savior, as promised in this text. Furthermore, it is in keeping with the Divine mind as expressed in Acts 1:8, when Jesus said "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And we shall be engaged in executing God's will in carrying out the last command Jesus ever gave to his disciples when he said: "Go ye into all the world and preach the gospel to every creature and he that believeth and is baptized shall be saved and he that believeth not shall be damned." Again in doing this we shall take a place along beside the angel of whom John said in Rev. 14:6, "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people."

W. Alex Jordan.

Amory, Miss., Feb. 19, 1907.

Then and Now.

It is not wholly uncommon for some of our would-be popular newspaper writers, in some sort of laconic or funny way, to ridicule and belittle the Baptist preachers of a generation or two ago. They tell us that very much of the opposition they encountered, and the persecutions they experienced, was because of their own "sharp attacks upon," and "cutting and slashing" at, other people, of course meaning the Pedobaptists. It seems from the "revelations" of these "phunny fellows" that some of the old-fashioned Baptist preachers got the lash on their backs, or were "rode out" of the community on a rail, without the courtesy of an invitation to "call again." Sometimes they were "duked" in the pools where they had baptized some of their converts and afterwards admonished to go, quick and far away and not return. Much like this is told with an air of piquant lightness, of course to give it relish. The reason, more gravely assigned for the offensive utterances of the old-time Baptist preachers was their "dense ignorance," extreme "nervousness" and maintained "exclusiveness."

They seem to tell these things more to show the superiority in "intelligence," "broadness" and "liberality" of the present generation of Baptist preachers over those of the past, than for edification, and are not unmindful in some ingenious sort of way to include themselves among these superior modern elects.

We almost wonder sometimes that these merry-makers have allowed old Elijah to escape their little raids on the old-fashioned characters of history, or how Jeremiah got off with a whole entitle or John the Baptist without a tag of illiteracy or Paul without a witty criticism or two, or even the Master himself without having a few sly jokes flipped at him, for all of these lived in the cruder ages, were unsparing in their criticisms of sin and error and all had the roughest kind of sailing at the hands of wicked men just as did our Baptist fathers a generation or two ago. True those ignorant, narrow, exclusive and impudent, yet withal, whole-souled, and honest-hearted

old-time Baptist preachers, did not have many honorary titles, as scholars or ride on free passes on the railroads or attend great conventions, make great and funny speeches and congest the newspapers with witty and gritty dissertations on the character and history of their ancient and narrow ministerial predecessors, but they had and understood the Bible, that dear old book now so universally possessed and yet so little known.

With that equipment and humble, earnest prayer they were more than a match for the boasted school men of their day, on which account they were called "ignorant, narrow and exclusive," were "whipped" and "railed" and "ducked" for the delectation and especially for the vindication of their learned and liberal contemporaries and prophetically to be the butt for the gibes and jokes of their on-coming progressive and semi-historical brethren.

With that equipment and help also, they gathered in their thousands of converts, organized many churches, laid the foundations and built, yes even built high, the walls of many of the valuable institutions of Christianity and civilization that bless the land today and that even incubated and nurtured these sky-scraping, spell-binding and gizzard tickling set who find it a gruesome pastime and doubtless a lucrative employment to guy and disparage them before a still gainsaying and intolerant Pedobaptist world. Well, there is nothing truer in genuine nature than that a stream never rises above its source—except by artificial means and it is equally true in true religion. These caecoths scribendi for the newspapers, these popularity seeking, these would-be wreckers of the old characters, the old lines, and old safe-guards, these builders of "hay, wood and stubble," may attain to the mountain heights and surge like the Alps in the way of success (t) but let them remember that the Lord knows who are His and that the Johnstown stone wall had its fatal catastrophe and the brightest "snow bonnets" of the loftiest Alps find their sequel in the avalanche of disaster. God has had His people, even His chosen and equipped representatives, "rock-bottom" and divinely gift churches through all of the ages and will continue so to have and to hold, till the Master comes again notwithstanding caecoths scribendi and Ajax shall seek to scribble down the buildings and prize out the foundations. These new-style fellows may with the help of their wit and shrewdness, their cheek and "broadness," succeed in getting up a little clarity at the expense of the old veteran builders and stick up a few swallow's nests and other like excrescences on the walls of the deathless ecclesia but we know that the day cometh that will burn as a fire and then none but gold, silver and precious stones will stand the test.

J. A. Hackett.

Meridian Ministers' Conference, by L. A. Moore.

First Church—Dr. Venable preached, subject: "The Redemptive significance of Resurrection of Christ." I. Cor. 15:12-20.

South Side, Pastor Moore—Text Deut. 32:11.

Seventh Ave. Pastor Newton—Text II. Cor. 5:17. One received by letter.

Highland Ave. Pastor Roper—Subject: No room for Jesus. Luke 2:7. Baptized one, collection for missions, home and foreign \$52.00.

Forty-first Ave. Pastor Swain—John 14:16

sermon No. 8 in series on The Holy Spirit. Two received by letter.

Fifteenth Ave. Pastor Hailey—The Christian's possession. I. Cor. 3:21-23.

Openings in South Texas.

I am in receipt of many letters concerning possible openings in different parts of Texas, more especially of South Texas recently. This statement is made for the benefit of preachers and others, who may wish to settle in that part of Texas. Nearly all of that great section of the State is exceedingly rich in soil. The climate is mild, and most of it is very fine for health. The country is being opened up rapidly to new settlements, and a great population is coming in. The building of railroads in South Texas in recent years is opening the country, and large irrigation plants, and the sinking of many artesian wells is putting a new face on all the country. People desiring a mild climate would find South Texas to be the place they would want. The demand for ministers will increase, of course, with the settlement of the country, but ministers need not think of South Texas or any part of Texas, as an easy place. Texas is another name for opportunity spelled large, and things are yet to be made for the most part. Preachers, who are willing to go in and work hard will share the glories of the finest religious development in the world.

There is one very inviting educational situation in South Texas at Palacios. This is on the coast and the headquarters for the B. Y. P. U. work. One could hardly imagine a more delightful place to live. The school has three buildings, and the academic department should be opened next fall. If some wide-awake educator, with a cultured wife, willing to go in on the ground floor and build where things are going to be great, should see this, he might find it to his advantage to write to Rev. Arthur MacFaul, Wharton, Tex. If anyone wishes to settle in that great South Texas belt, especially the Southwest, he might write to Rev. M. M. Wolfe, San Antonio, or Rev. E. B. Atwood, Yoakum, Tex., or Rev. L. R. Burreas, Brownsville, Tex.

I regard the school opportunity at Palacios very fine under proper management. This is written to turn correspondence to the right sources, and let those who need such a climate as South Texas know that there is a great opportunity for them waiting, only no one must expect for a little while to have things easy. Texas has no where yet reached the feather bed stage of development.

Truly,

J. B. Gambrell.

"If Thy Brother Trespass."

It would be out of harmony—something crossgrained—a fly in the ointment—a wall bulged, barring sympathetic touch. The flow of brotherly love "might be hindered and two redeemed ones stand apart."

But old earth has some things lubricating. Much machinery runs "slick" when greased and ponderous works are done. Oil is so great. Our mothers used to give it in babyhood—and the Drs.—and our colds got better and "bile" disappeared.

Sometimes a Christian contracts "cold" and is bilious. In this state he is liable to "trespass"—block the way of his brother. In such case, he needs oil—a Dr. thoroughly furnished.

We are glad of a few such Drs. and need many more. The authority for them is of

the highest kind—the highest among men. We learn his duties in the Bible: "If thy brother trespass against thee, go to thy brother and tell him his fault between thee and him alone; and if he hear thee, thou hast gained thy brother, but if he will not hear thee, take with thee two or three more, that in the mouth of two or three witnesses every word may be established. If he will not hear them tell it to the church; if he will not hear the church, let him be unto thee as an heathen man." One skilled in the art is needed for such a patient—a graduate in the school of prayer and common sense. With a diploma from this school and the Bible in hand, he can dispel the patient's "cold" and "bile" and have him soon in the wake of Him who "went about doing good."

Oh, for a flood of such Drs.!

Heartaches would be fewer, crime would lessen and the millennial dawn would come nearer. The school is always open. Suppose we enter in.

J. E. Phillips.

The Field Is the World.

The mission of the people of God in every land, is one: The bringing of the world into subjection to the King of kings. We speak of State, Home and Foreign Missions as different departments of the one work of world evangelization.

Some people are enthusiasts on the subject of Foreign Missions, who by but little stress on State and Home Missions, I would not detract anything from the interest in Foreign Missions; I would that Mississippi Baptists were more enthusiastic on this subject than they are. I am sure, if they were, Mississippi would not fall behind in her gift for this cause. But let us place equal emphasis on State and Home Missions—the very foundation of all our mission work. For every dollar given to State and Home Missions, helps Foreign Missions. But by far the greatest number who oppose missions at all, oppose Foreign Missions. To this class I make this appeal. The work is one; the field is the world. The great majority of Baptists believe in missions, and give to missions; but many are not interested in the work as they should be. To these I make an appeal: The work is urgent. Men and women are pleading to be permitted to go to the foreign fields with the message which our Lord has laid upon their hearts, for the lost millions in heathen darkness; across the seas, from many lands, comes the Macedonian cry: "Come over and help us;" then there comes to us the command of our risen Lord: "Go ye into all the world and preach the gospel to every creature." And in connection with His command to disciple all nations, we have His promise: "Lo, I am with you."

Then there are thousands of foreigners coming to our shores every year. What an opportunity for mission work! and what a responsibility is laid upon Southern Baptists! We have been too slow in carrying the gospel to them; now, in the providence of God, they are brought to our doors; so that we are without excuse. Will we seize the opportunity? What is done, especially for Home and Foreign Missions, must be done quickly. Shall the word, "failed," be written opposite the name, Mississippi? Shall we allow Secretaries Willingham and Gray to look to us in vain? Surely not; but what we do, must be done quickly.

D. W. McLeod.

King, Miss., April 6, 1907.

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The Mob Spirit.

We desire to go on record here and now, and emphatically oppose to mob-violence wherever and for any cause. If we could command words which would make this statement clearer and stronger, we would use them. The mob-spirit and practice are essentially wrong, dangerous and degrading to religion and morals. Also its effect on finances is very harmful. Everything, therefore, which can legitimately be done to counteract this spirit and practice should be done. Every man who participates in a mob in doing to death a fellowman, is in the sight of God a murderer, and in the judgment will be held to account for murder.

If you have been wronged in yourself or in any member of your family, do not become an avenger. "Dearly beloved, avenge not yourselves, but rather give place to wrath; for it is written, vengeance is mine; I will repay, saith the Lord." Rom. 12:19. Mob-violence fixes an opprobrium upon a community which marks it a place to be shunned by all people who "love righteousness and true holiness." It not only interferes with religious, moral and educational work, but rapidly depreciates property values. None, either good or bad, wish to live among a people dominated by the mob-spirit. All these things are said concerning the living, not reviewing, for the present, the horrible wrong sometimes done the slaughtered victims. Any sane person, whether Christian or not, is deeply conscious that God does not set his seal of approval on mob-violence.

Now, if the above be true (and who doubts?) does it not devolve upon us to seek the cause and endeavor to apply adequate

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remedies? All good citizens respond with a hearty, yes. We are not prepared to say that all people, who take the law into their own hands, are essentially "blood-thirsty" men. Some doubtless are. We are persuaded that most men who participate in mob-violence, do so under great provocation and with a desire to redress wrongs, either real or imaginary. In the name of patriotism, justice, equity and law and order, must our citizens become their own avengers or let wrongs go without redress? If so, this "land of the free and home of the brave" is practically in a state of anarchy. Surely it is to the extent of the prevalence of the mob-practice.

Then we inquire, what are the factors that enter into mob-violence? We give our analysis and venture to name:

1. Innate blood-thirstiness. To this should be added all the momentum acquired through practice along this line. But, as hinted above, we do not believe that this is a factor which obtains to any great extent. The worst it does is to excite and incite larger numbers not of this class to "go with the multitude to do evil."

2. A sense of outrage over the wrong inflicted. In cases of extreme aggravation one can easily see how men's reason may become dethroned, and how one in a fit of frenzy may relinquish the reins of passion and allow it to spend its fury, cyclone-like, in absolute recklessness. But, after these two factors have been reckoned with, we have not gone far with the solution of the problem. Some other minor things might be mentioned, but we pass to mention what we regard the largest factor in the equation, indeed larger than all the others combined.

3. The tardiness and uncertainty of justice in the courts. When we hit this vein in the study of this vexatious evil, we strike oil of the finest flow. When all that can be accounted for by this fact is considered, very precious little remains to reckon with. In approaching the question of jurisprudence in adverse criticism sane men will tread softly and with uncovered heads. This is one of the strong bulwarks of our civilization and republic. It has many times rushed to the defense of the weak and downtrodden, and engirdled them with its mighty arms. All patriotic and right-thinking people reverence the majesty of law. But when our courts so far lose sight of their exalted function, as to become in their administration of law, causes and strong encouragements to mob-violence, it is high time to begin a searching reckoning with them.

We do not know of any better medium through which this matter can be agitated than newspapers, and especially through the religious newspapers, as they are regarded as the exponents of truth and righteousness. Now, wherein is the administration of jurisprudence faulty? Let intelligence and the public conscience be the jury to consider this question. In juridical procedure, there are so many links that the ordinary laymen would not be expected to know all of them. Very much, however, depends upon the judge, more upon the lawyers and most of all upon the jury. We are safe in saying that in some cases all of these are at fault; in some only two; and in yet other cases, one. We utter it as a settled judgment that the greatest harm to justice is done by lawyers. Indeed we are persuaded that the test of an up-to-date criminal lawyer is his ability to evade law, and thus screen those who are manifestly guilty. Without knowing the personnel

of the jury in the late Yerger case in the circuit court here, and with no friend to reward and no enemy to punish, we print with approval the following editorial from the Jackson Evening News, of the 5th instant:

"The jury in the Yerger case this morning brought in a verdict of not guilty. If there ever was a miscarriage of justice this is one. The public is pretty familiar with the evidence, having read it from day to day as printed in this paper, and if this evidence did not spell guilt, there is no such thing as a man being guilty of murder. The testimony for the defense was flimsy. Just such verdicts as this feed the mob spirit in this country, and make people want to take the law in their own hands. Such verdicts are a license to others to go out with their guns and murder at will. The News hardly believes that public sentiment will endorse this verdict, which is so manifestly at variance with the facts as adduced at the trial. If we are ever to build up a sentiment for law and order, the first thing that must be done in this country is to punish those who are guilty. The jury in the Yerger case has done a bad day's work for the county of Hinds and the State of Mississippi."

This and other similar cases occurring about over the country bring law and courts into contempt, and originate and stimulate the mob-spirit. It is a burning shame that the faulty administration of the laws, good enough in themselves, turn out to defeat the very ends of law. The Baptist Record desires to stand as a close second to the Evening News in its summary and conclusion of the trial of Junius Yerger for the murder of young Galle last May. The jury system, as in this case, is too often only a cheap farce. The call is loud to every patriot to take a firm stand for the administration of swift and sure justice. When this shall be done, the mob-spirit will be bound to decline. Some lawyers of our land will have sins to answer for in defeating justice, that will strike terror to their souls.

Dr. Gray, of Atlanta, was in Jackson last Sunday. He made a strong appeal for Home Missions at the First Baptist church in the morning and at the Second in the evening. Offerings were made at both places for Home Missions. Dr. Gray is beyond any question the man for the place.

The Baptist Record appreciates an invitation to the marriage of Miss Effie Granberry to Mr. Theodore Frederick Buntin Wednesday evening, April 24, 1907, at nine o'clock in the First Baptist church, Hazlehurst, Miss. Miss Effie is the accomplished daughter of Mr. and Mrs. J. D. Granberry, of Hazlehurst.

Rev. M. E. Staley, of La Grange, Ky., succeeds Rev. J. B. Lawrence, at Humboldt, Tenn. Bro. Lawrence entered upon his new field as pastor of Coliseum Place church, New Orleans, last week, and Bro. Staley will follow him at Humboldt on May 1st. We are gratified to see a strong man like Bro. Lawrence (a Mississippian) join the forces already on the field in New Orleans, a large, growing city of great spiritual destitution.

A Pastors' Conference will be held in the First Baptist church, Hattiesburg, April 22-23. Several pastors in that section of the State are on the programs, whose names are a guarantee of a fine meeting. We con-

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gratulate Dr. Trotter here and now, on three things—the frequent large gatherings of preachers in his church, the distinction of being pastor of the church, and the fact which has made the largest number of foreign missions and the honor conferred upon him by Temple College in authorizing him to wear and wear the title, D. D. This will not hurt; Bro. Trotter has sense.

Our evangelists seem to be hard at work, while the Lord is blessing them greatly. Bro. Solomon is at Greenwood and Brethren Bamber and Reynolds are at Shaw. The meeting at Cleveland seems to have been greatly blessed.

The Northwest Mississippi Bible Institute will be held with the Batesville Baptist church April 23, 24. The book of Galatians will furnish the subject-matter for these two days. The expositions of these chapters by several pastors, distributed throughout this section will be interspersed by the introductory sermon, "On Adoption," and another on How to be Saved, and some other profitable exercises. The program is a fine one, and the meeting will no doubt be productive of much good.

Railroad Rates.

The railroads have made a rate of one fare for the round trip, plus 25 cents. These special tickets will be on sale at coupon stations. If you do not live at one of these, you will have to get your agent to send for one for you, or pay full fare to the nearest coupon station, and there purchase your ticket. On these special rates, the round trip ticket from Jackson to Richmond will be \$25.75. Tickets on sale May 13-16, inclusive, good to June 24, and can be extended at Richmond. This rate applies on the A. & V. or the O. railways. Take your choice.

In another place we print Bro. S. R. Whitten's endorsement of Sister Stapleton's suggestion to allow the Sunday Schools to raise balance of money needed to complete the Babies' Building at Orphanage. Read it carefully, and let us all get down to business in our Sunday Schools. The building is going forward, and while some of the children are actually at work on it, they and the others have to eat. They all love molasses, but their supply will soon be exhausted, unless replenished. Let those churches and schools who have this article, send right along, freight prepaid.

An Endorsement.

Allow me please to say a word of commendation for S. E. Tull's article on Mississippi for Mississippians. It was certainly the right thing said at the right time. Why educate our young men and then send them off—or rather force them off—to other fields? If anybody is capable of doing good work in our State certainly it is the young men who have been reared and educated in it. If the Lord sends them away to other States, why, that is all right; but let the churches and brethren not be responsible for their having to leave home on account of not being appreciated. We need our men. Let's keep them. Mississippi is the best place for Mississippians, unless God wants them on foreign fields or somewhere else.

J. B. Quin.

Simultaneously prohibitionists in Madison and Washington counties are moving

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against the enemy of the home, the State and the church. Madison has ordered an election for local option to be held on April 26th. We understand that the petition asking for the election contained about two hundred names more than were necessary. The good people are very hopeful. The prohibition fight in Washington county was launched on the 10th instant, when a meeting of the pastors of nearly all the churches of the county and many prominent citizens was held at the Methodist church in Greenville, and petitions distributed among them to be circulated in the different parts of the county for electors, which, if the required number is secured, will be presented to the Supervisors at their next meeting, so they can order an election.

We call the attention of our readers to the large display advertisement of the Home Life Insurance Company, in another place in our columns. Read carefully their statement, and compare their assets and liabilities. The Home Life Insurance Company passed through the rigid "investigation" unscathed. Some others did not.

This company opened up in the State only a few months ago, and has done a very satisfactory business. With its headquarters at Jackson, and under the general agency of those two excellent and affable gentlemen, Mr. S. R. Whitten and Mr. C. R. Kelso, we look for it to rapidly spring to the front in life insurance business in the State. Their rooms are in the new Seutter building, located in the heart of the city.

If you want life insurance, and an agent does not call, write the above company, and your wants will be attended to immediately.

Attorney General Bonaparte has given out the long-expected opinion concerning the proper labeling of whiskey under the Pure Food Law, approved June 30, 1906. His ruling is:

"Straight whisky shall be labeled as such. A mixture of two or more straight whiskeys will be labeled blended whisky or whiskeys.

"A mixture of straight whiskey and ethyl alcohol, provided that there is a sufficient amount of whiskey to make it genuinely a 'mixture,' will be labeled as compound of or compound with pure grain distillate.

"Imitation whiskey will be labeled as such."

This ruling is unquestionably right and necessary to carry out the spirit and letter of the "Pure Food Law." And incidentally it will add those places under local option law to identify and control contraband liquors. It seems that the distillers are not much pleased.

A Card of Thanks.

I am brought under lasting obligation to the Convention Board, Bro. L. P. Leavell and to the Baptist brotherhood of Mississippi. Through their generosity I shall on the 27th inst. sail from New York to the World's Sunday School Conference in Rome. I sincerely thank the Board for giving me the time and to the hundreds of brethren who have indirectly contributed to my expenses. Above the material help given, I appreciate the many kind words from friends concerning me and my trip. I shall endeavor to use the trip for the good of the Sunday Schools, and God's glory. J. E. Byrd.

Signs of Promise.

The prevailing cold wave and winds that came along with April have not had a spiritual counterpart in church work in behalf of missions. The spirit of the Lord rather than blowing with warming influences cheering the workers to out-do their former records. When you read the papers and sign over \$7,591.93 to the credit of Mississippi for April 1, just add \$2,600.00 to the Foreign Missions receipts that went forward a few days later, and to this date to be sent on the 1st \$2,300.00 additional, and you will have a better knowledge of what is going in the cause of Foreign Missions.

If you will add \$700.00 to receipts as reported for April 1 by Home Board, and then add \$800.00 to be forwarded on the 15th you will have what we are doing for this cause. There is every encouragement to lay ourselves out for a great year in missions, for the churches throughout the State are doing nobly. Here are some of the records of some of the smaller churches whose leaders in the Lord have been attended with gratifying results. Hiwassee and Wayneboro, the pastorate of Bro. Baum, in the midst of protracted meetings send greetings with \$76.85. Enid which is located in the city of Oxford Association goes ahead of former records with \$300. Whitesand down in Lawrence county has the procession with \$49.25, while Dr. Creek in Rankin adds \$64.30. Here is another voice from Tunison, now pastored in the Sunday School meeting God in the heart of a deacon to speak out in testimony and aid for a Home Mission contribution, and the result is this check for \$49.25, with note to follow. Is there a question in this or other deacons and Sunday School superintendents to do likewise? If so, let me beg you "quench not the spirit!" Thomas town, Jerusalem and Pleasant Ridge are associated in the pastorate of Bro. Whitten, and they who know him know how true he is to the cause of Missions, and how he leads his people in the good work as the check for \$74.05 witnesses. There are two Hebrons in South Mississippi, one from each other as the crow would fly about 50 miles, but in the work of missions they stand side by side, as these checks do show, calling for \$100.00 from one, and \$140.00 from the other. Far to the south are Logtown and Shiloh where Bowen, the beloved, preaches, and from these two come checks aggregating \$80.00. The receipts since our Convention show for all purposes at this date \$27,028.02 against \$26,720.28 same date last year. We have two weeks left before the closing of books on the receipts for Foreign and Home Missions. In these two weeks last year we received \$13,144.65. Does any one know cause why we should do less this year? Aye is there not good reason why we should do more? Jesus said it, He still says it, and means it, "What thy hand findeth to do, do with thy might." A. V. Rowe.

The Congregationalists are claiming that their depletions and decadence is because of their lack of "central authority" and for that reason must change their church polity and seek union with others with less local autonomy. We apprehend that there is a deeper and more vital reason, and that is their partial if not total abandonment of the efficacy of the vicarious atonement of the Christ and the substitution of the "new theology." The Baptists who are really more locally autonomous than they, are having no such unhappy experiences or necessitous conditions.

A Look at What the People Are Doing.

F. L. Benson.

Before reading this will you turn to and read Mark 2:27-28?

Permit me, please, to use this text to encourage the people, as a class separate from the ministry. The text suggests to me some thoughts that need to be spoken and written to cheer the hearts of the faithful amid the masses who bear the burdens of the work of Christ.

There is such a need now-a-days for increased giving that we have to stress the financial side of the work so hard that it sometimes seems that the tone of our pleading becomes demanding or complaining, and lacking in the cheering spirit of praise and encouraging appreciation.

In order to stir to greater gifts, to meet the needs, we divide the amount given for benevolent causes by the number of Baptists and show how little is given per member. I lament the failure of the people to meet the needs of the work; show how much we would give for the different causes if all gave as they should, and so on, until I sometimes fear that we discourage the faithful ones and make them feel that they are not appreciated as they should be. Before coming to the text I want to call attention to a few discoveries that I have made. I have discovered that fully 19% of the masses are, like fully 99/100 of the ministry, poor managers, and consequently suffer many privations and scarcely "make tongue and buckle meet" from year to year. This is a fact.

I have also discovered that fully 2/3 of the membership of the churches are, as the saying now goes, "non producers," that is, not money makers at all.

That is unquestionably a fact.

I have discovered that many who support the various interests liberally often deprive themselves and make their families suffer privations that they may do so. I have seen "the bread knitter and the eyes put on a stare," when the needs of the cause were being pressed; not because of a stingy heart within, but because a noble soul was battling between the needs of the cause of our Lord and the needs of home. I have heard the good wife whisper "husband, I will do without" certain things this year that we may give to this work. I sometimes feel that we do not realize the sacrifice that the noble laymen make to carry on the work of our blessed Lord. A few of our givers are money makers and "they give and not feel it," but the great majority of those who liberally support the cause of Christ are poor men and feel daily the sacrifice they make, both personally and in the home.

I hope this may help us to more deeply appreciate the noble work of the faithful people.

Look at Jesus sitting by that treasury and watching the people cast their gifts into the box. If the cause to which they gave was one that He loved, the saddest heart in that building that day beat within the bosom of our Lord. No one can know the meaning of a heart that loves a cause and yet realizes itself too poor to give to its support, except one who has felt the pain.

The saddest day it seems to me then, that I ever saw was the face of an old man who was listening to an earnest plea for help for a cause that he loved, having to say to himself as the time "I can't give, I can't give, I've got nothing and I can't work any more." I saw that man and

heard his pitiful words as he spoke to himself, and his face has always suggested to me this incident in the life of my Saviour. Oh how it hurts! Oh how it hurts! To love God and His cause and yet feel the limitations of poverty.

Not many give "the widow's mite," but some do and more, and many give until they deeply feel the privations it caused. It is good to so give, but we do not always realize that so many do this.

Did you ever stop to think over all that the people do? There is a continual work and continual giving. They build our church houses, our orphanages, our school houses and our college buildings. They support the ministry by the labor of their hands. They meet all of the incidental expenses of the churches, and give largely to educate young preachers, and care for the orphans and the destitute. They are continually helping those who suffer from misfortune in their communities. They carry on our Sunday Schools; work all the week and teach the best they can on Sunday without one thought of pay for their services. They faithfully stand by their churches, go to the services and patiently listen to our sermons, and often defend us when the facts were all against them, for our sermons were so poor and dead. God bless the noble people. When a revival comes, the faithful do their daily work and attend the meetings night and day, then pay the assisting preacher and sometimes give to the pastor a present, without even one thought of ever getting one cent for what they have done.

In addition to all of this, the people, the laymen, women included, give the hundreds of thousands to our missions, endow our colleges and often send their pastors to our great conventions to see and enjoy, knowing at the time that many of their own loved ones can never take a trip much outside of their community. Of course we preachers give too, of what is given to us, and all ought to give 1-10, but I am looking at the work of the people. I don't write to disparage the work of the ministry, but to show the work of the people.

O! my brethren and sisters, ye laymen, who by your labor support the cause we all love, I want you to get the truth of this text into your heart to help you in your work. I want you to plant this truth in your soul: Jesus still watches all we do. He knows; Oh, yes, He knows it all, and appreciates each gift and deed.

He did not condemn the rich in this text. That was not His purpose. His purpose was to bring out, that we might see it, the devotion of that noble woman. In doing so He showed that God estimates our services by the devotion of the heart and the sacrifices we make. That woman loved the cause to which she gave "two mites." She loved it so that she gave to it all that she had. It was that that touched the heart of Jesus. It was a picture of how He had given all for us because He loved us so. She gave all her living. He gave His life. God pity the soul that does not so love as to make it give; it does not know one of the sweetest joys.

My brethren, pardon me for indulging in these words of commendation of our faithful people who do so much without thought of aught in return. I drew a picture the other night as I thought along this line. I saw us gathering before God. I saw the ministry, those supported well by the people whom they served, as they came before God. They had given self to Him, but as underneath them, supporting them

that they might work, I saw the toiling laymen: some with bowed backs; some with knitted brows; some with—but I must say no more. I saw it all and felt, as never before, that we often fail to appreciate what the people do as we should. God bless the people. Then I saw the missionaries, and the managers of missions and education, all supported by the people. All doing their religious work, but paid for it by the toiling people. O! ye toiling, unseen, supporters of the work, Christ still watches the treasury. He sees, yes, faithful servants. He sees it all. Of the two, your lot and mine, I envy you your lot. All that I have done you helped me do. My hours of study—yes, and my wasted hours—my preaching and my writing too, all that I have done—and it is so little—I could do because you supported me by your toil. I saw God looking at my life, then at those who bowed down to toil that I might give myself to Him entire. Many of those were scarcely known except in their own communities, while I am known abroad by what little I have done—which I could not have done had not God's laymen supported both their own and me. Toiling ones, God bless you. My vision makes me love you better. But for your devotion the work would soon almost stop. Go on, do all you can. He watches still. And may God help all of us whom you support "to do our level best."

I saw another class, but my heart melts down till I can hardly look at them. It is that class of faithful preachers who labor with their hands and support their families, and then go and preach in "the undeveloped corners of the country" without pay. They have but few books and are almost always poor indeed, but faithful to their trust. Brethren they surpass us all. I'll say no more. Let us all do our best in our own spheres. Do all we can; give all we can; love each other all we can, and pray for each other day by day. Especially let us give right now to Home and Foreign Missions.

Cost of the Liquor Traffic.

(Read before Columbia Baptist S. S. Mch. 24th, by W. L. Simmons.)

"Blood red my color and the destruction of homes, health, purity, character, souls and good government, whether it be in the humblest home or the mightiest nation my motto."

With these special privileges reserved to myself, I am, yours for ruin.

DRINK DEVIL.

In a way we shall endeavor to present to you some cold facts to show you something of the cost of the "Drink Habit" and when I say cost, I do not mean, that we are considering the question from a dollar's and cents' basis, but from a standpoint of profit and loss of whatever the opposing terms may consist. To avoid personating we will deal with the subject in a general way, generalities being the sum total of local conditions.

From the fact that we value life so much and desire to live to the greatest possible age, we invite you to consider with us the cost of the liquor traffic upon men and women from a longevity viewpoint.

And in this connection it must not be forgotten that life insurance companies will not take a risk on a habitual drunkard. You who have applied for risks in life insurance companies very well remember that you were asked if you had ever used alcoholic drinks to excess, which proves their

recognition of the fact that a drinker is not a safe risk, and there is no guess work of theirs, but facts obtained by unprejudiced institutes of actuaries.

We further see from statistics given out by these same institutes that alcohol cuts off more men who are, or who should be, in the very hey-day of health and life, than it does at any other period of human existence.

We often see in the secular papers that a Mr. So and So, now at a good old age, is still active and enjoying health that is ideal, and that he has used some special brand of "malt" for twenty or thirty years, an effort to deceive the people and have them believe that the man's health and age was due to having drunk the "STUFF" when in fact it was in spite of it, rather than because of it.

Not only is its effect upon the physical man evident, and too shocking to have any degree of tolerance, but, coincidentally it enfeebles and finally destroys his moral fibre also, even in the case of a moderate drinker (and if it were not for the pain and impropriety of perspiring we could call your attention to lying, or we might better put it, existing personalities in our own town to prove the assertion) the tendency is to weaken will power, and to render futile all praise-worthy resolves.

That we may know something of the cost and influence of the "Liquor Traffic" whether it improves the conditions of life; whether it reduces the burdens, and increases the comforts of life; whether it makes brighter homes, happier wives, cleaner streets, sweeter morals, purer laws, nobler municipalities, better officers, a more lawabiding citizenship; let the immense and crushing taxes chiefly demanded for the up-keep of jails, asylums, poor-houses created by the liquor trade answer.

Let the paupers who are maintained at an enormous outlay of money each year answer. Let the stupendous throngs of criminals convicted every year, mostly through drink, and the lunatics that are detained in the asylums through drink, and the patients lying in hospitals directly or indirectly through drink answer.

Let the streets of our own town on Saturday nights, and our mayors' courts on Monday morning answer.

Let manhood who led to themselves, would be men, but who seduced by drink are a menace to family and society answer. Let womanhood, outraged, debauched and degraded answer.

Let refined ladies who have sipped the social cup with seeming banquety, but often become so dehumanized as to scream, swear and even fight, answer.

Let the children, neglected, half-clad, unwashed and uncared for, driven to the streets to beg, to steal, to sell their honor, answer.

Let the drunkards, men and women, who are living in a nightly hell and a daily purgatory, answer.

Let the men in official stations who ought to uphold the dignity of the law, but who are prostitutes, because of drink, answer.

Let the vast citizenship of our country who ought to be willing to maintain the prestige of our government at any cost, but who are by the drink evil made anarchist, answer.

What voice is there that cannot be distinguished in this awful chorus of condemnation? What voice is there that does not join in the verdict of death to the powers that forever makes war against our homes,

our health, our purity, our characters, our souls?

Pastors' Conference.

By W. A. R.

Highland—Pastor Roper preached. Subjects, morning: "The Sympathy of Jesus," Jno. 8:6. Evening: "Commercialism and Evangelism," Mt. 6:24.

Fifteenth Avenue—Pastor Hailey preached. Morning subject: "Missions," Mt. 28:18-20. Evening subject: "The Invitation of Christ to the Burdened and Heavy Laden," Mt. 11:28-30.

South Side—Pastor Moore preached. Morning subject: "God's Providential Care," Rom. 8:28. Evening subject: "Faith vs. Forces," I. Sam. 17:45.

Seventh Avenue—Pastor Newton preached. Subjects, morning: "Ashamed of Christ," Mt. 8:38. Evening: "Abiding Presence of Christ," Mt. 28:20. One joined by letter.

Fellowship withdrawn from 26. First Church—Supplied by J. R. Farish. Immanuel—Supplied by C. G. Elliott. Forty-first Avenue—Supplied by F. A. Freeman.

A paper on, "Should Deacons be Elected for Life or for a Definite Period of Time," was read by I. A. Hailey.

Shubuta.

The outlook here is very encouraging. There has been a marked improvement in the attendance of the prayer meeting and Sunday School, and the attendance at the preaching service has increased at least 50 per cent. We are to begin a revival, embracing the first Sunday in June with Bro. John P. Culpepper to do the preaching. Let earnest prayer be made by all who love the Lord and the cause so dear to His heart, that the Holy Spirit may come in great power, and that a great work may be accomplished, and His name glorified, and that His people be lifted up closer to Him, and lost souls be brought into the kingdom. Please pray earnestly.

J. J. Walker.

Another Test as to Whether We Are Prepared for Christ's Coming or Not.—Mat. 25:31-46.

Christ will come in His glory. He will have all the holy angels with Him. He will sit on the throne of His glory. Before Him will be gathered all the people of all the nations of all the earth. You and I will be there. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

He will divide those before Him. Not a sheep will be left among the goats. Not a goat will remain among the sheep. The angels will gather together to His right His people. Those on His right will be invited to come and receive that part in the kingdom, to which his service entitles him. Not be admitted into the kingdom, because of what he has done. Not received into the kingdom at this time; but now come into full possession of that to which his works entitle him. Because Caleb was an Israelite he could do, and did do, that which entitled him to a choice place in the land of Canaan, when it was divided by Joshua.

I may now test myself, and ascertain whether I have a place in the kingdom or

not. If I have a place, I may make my place a choice place by willing, loving service. If I have a disposition in me that leads me to feed the hungry; give water to the thirsty; take in the stranger, and care for him; clothe the naked; visit the sick and relieve their wants; go to the prisoner with all the comfort possible; without being actuated in these by hope of reward or fear of punishment, I have the witness in me that I am prepared for Christ's coming, and for a place in His kingdom. If I am destitute of this disposition, it is proof positive that I am not in the kingdom of heaven, and will not have any place assigned me in it when Christ comes.

Those who are not prepared, will go away into everlasting punishment in a fire prepared for the devil and his messengers, when the great and Holy Judge shall say, "Depart from Me."

The prepared will go into the place prepared for them by the allwise and loving Saviour. They will here enjoy their spiritual life in a place prepared with reference to the highest enjoyment and the greatest development of this God given life.

May every unsaved reader stop right here, and commit himself to Jesus Christ, and come to know Him, and realize that He is able to keep that committed to Him.

May each saved reader, be encouraged to render such unselfish service to Jesus Christ the Lord, that he will forget self in his interest for those for whom Christ died. If this be true, you will be great in the kingdom of our King. If any man desire to be first, the same shall be last of all, and servant of all. "Whosoever of you will be the chiefest, shall be servant of all." J. R. Sumner.

Clinton, Miss.

NOTICE TO CREDITORS.

On March 18, 1907, letters of administration on the estate of J. M. Benson, were granted to me by the chancery court of the first district of Hinds County, Mississippi. All persons having claims against the estate are required to have the same probated and registered by the clerk of said court within one year. Failure to so probate and register for one year will bar claims.

March 20, 1907.

J. L. BENSON,

Administrator.

Give.

Give as you would if an angel Awaited your gift at the door; Give as you would if tomorrow Found you where waiting was o'er; Give as you would to the Master If you met his searching look; Give as you would of your substance If his hand your offering took.

Christian service does not depend so much upon one's wealth or position as upon his devotion. He who has a heart for Christ and souls will find ways and means of doing good in his name. Love makes the active brain, the ready hands and the swift feet in Christ's cause.

"There is nothing so kingly as kindness, and nothing so royal as truth."

"Devote your spare time to the consideration of your own faults, for a change, and you will have less to say about the faults of your neighbors."

News in the Circle.

Martin B.

Missionary K. W. Rawson and wife of Buenos Aires, Argentina, have been forced to resign their positions and will return to this country early in June. The climate of that country has undermined their health.

Rev. W. A. King, who recently accepted the light and came from the Methodists to our denomination, was ordained to the full work of the gospel ministry last week by the Temple church, Atlanta, Ga.

The contribution of the First church Tampa, Fla., to Home Mission this year is \$1,250. For many years this church was supported by the Home Board.

More than half the population of Tampa, Fla., are foreigners. Southern Baptists have only two workers among these 20,000 Cubans and Italians. They ought not to be.

Every day ought to read the splendid article of Miss Bullinger in the April number of the Home Fellowship rings with the missionary spirit, and the real sacrifice of a real missionary.

The church at Powder Springs, Ala., has called Rev. H. Curtis. He accepts and will begin work at once. The church will begin the erection of a parsonage home soon.

Rev. C. C. Cates, now assisting Pastor M. E. Weaver of Marshall, Texas. It is stated that there were over 900 conversions in the Columbus meeting.

Rev. Geo. W. Truett of the First church, Dallas, Texas, is now in Kansas City, assisting Dr. F. C. McMillen in a meeting. We look for great results. The Lord uses each of these great men in large measure, to spread the kingdom.

Rev. Jas. T. Alcorn, so favorably known in Mississippi, now pastor of Taum Avenue church, Houston, Texas, has been unanimously called to the Sulphur Springs church, same State. It is understood that he will accept.

Rev. Frank M. Wells, in a great meeting at Waynesboro, Miss. Large crowds attend each service. Bro. Wells is ex-chaplain U. S. Army in the Philippines. He lectures on "The Philippines under Uncle Sam." In this lecture he hits whisky some hard blows. The Lord bless his labors wherever he goes.

Ponce de Leon Avenue church has twice increased the salary of their pastor, Dr. Millard. He has been there only two years. For all purposes this church gave last year \$45,000. It is simply wonderful.

Rev. Jos. Spurgeon has resigned the care of the Tabernacle, London, on account of failing health. The work of looking after all the interests of a great institutional church is too much for him.

The Trustees of the Ministers' Aid Society in their meeting at Owensboro, Ky., last week, unanimously elected Dr. J. D. Maddox, corresponding secretary. Rev. Jno. A. Bennett, who served in this capacity efficiently, was forced to resign, on account of failing health. May his health soon be restored.

Oak Grove church, of Missouri, has called Rev. Ed. Clark of Liberty. He will take charge at the close of the present session of Wm. Jewell College.

Rev. C. H. Hands has accepted the call to McLeansboro, Ill. A new house of worship will be built at once to cost not less than \$12,000.

Rev. Horace W. Cole leaves the pastorate of the Fifth Street church, Hannibal, Mo., after a successful pastorate of four years, and becomes pastor of the Bales Avenue church, Kansas City. Bro. Cole and his splendid wife make a strong team.

The Baptist Standard of last week contained a splendid sermon by Rev. J. W. Gillon of Dallas, Texas. It was delivered in Waco and made a wonderful impression on the audience. Our Mississippi preachers are being felt for good wherever they go.

A great revival has just closed at East Baptist church, Paducah, Ky. There were 104 additions by baptism. Of the saved there were drunkards, gamblers, saloonkeepers, and rough characters of every grade. The meeting was conducted by Rev. E. H. Cunningham.

There is an evangelistic campaign in progress in New Orleans. Rev. T. N. Compton, of Kentucky is at the First church, Rev. W. A. McComb, of Gloster, Miss., Valence Street, and Evangelist W. H. Sledge, at St. Charles. Everybody ought to pray for the success of the gospel in this wicked city.

We were unable to work last week on account of a very severe attack of gripe. The steel fangs went into the head and produced awful pain. There was nothing of a "nervous spell" about it—only steady, hard holding, penetrating gripe. Many thanks for the kind thoughtfulness of many brothers.

Resolutions of Humboldt Baptist Church.

Whereas, under Divine guidance, our pastor, Rev. J. Benjamin Lawrence, has been led to accept the pastorate of the Colliseum Baptist church at New Orleans, thus closing three years of delightful service to this people—the work of the church in many respects surpassing all previous records, a large increase in membership, larger gifts to missions, a broader view of our relations to a lost world, and

Whereas, we recognize in Brother Lawrence a deeply consecrated Christian character, with convictions emanating from a deeply grounded faith, and

Whereas, his denunciation of sin, his boldness to declare the truth, his love for dying men and women, have closely endeared him to us,

Resolved by Humboldt Baptist church that we give thanks to God for having sent Bro. Lawrence to us, for his labor of love and sacrifice with us, for his devotion to and his defense of right against the Evil One.

Resolved further, that, while this separation is deeply regretted by us, we feel that his call to wider fields of usefulness and service is the doing of the Master, and our prayers shall ever follow him and his family.

Resolved further, that these resolutions be placed on the minutes of the church, a copy furnished to Brother Lawrence, and copies furnished the press for publication.

"Elements of Church Strength." By J. R. Nutt.

The first element of church strength that I mention is a converted membership. The church is no place for an unconverted man. The church of Christ is a divine institution and no one has a right to membership within its folds except those who are genuinely converted. The only evidence that a man is converted is the Christ-life that he lives. And no one can live the life that Christ lived unless he has been converted. The New Testament requires that all the members of the church of Christ shall live upright, godly lives. The man who loves sin better than he does the things of God has no part whatever in the church. God has provided no place for him until he shall have been converted. The member of the church who takes the name of God in vain and will not repent and turn away from his sins ought to be excluded from the church. The drunkard who continues in his sins should be excluded. The little dancing sister that loves the dance better than she does the Kingdom of God should be excluded speedily. No church can succeed until all of its members shall be led to give up the world and give their lives devotedly to the cause of Christ. God will always bless those who, like the young woman, can stand up and say "I thank God that I do not have to go to the world to find my pleasure."

The second element of church strength is a praying church. The church whose members pray often to God will always be a power for good. Every member of the church should pray. The saying is true: "The devil trembles when he sees the weakest saint upon his knees." The weakest saint in all the world can make the very throne of the Evil One tremble when he goes to God often in prayer. The church that prays has very little time to criticize the pastor, for they will be too busily engaged in the Master's service to find fault with his preaching. One great secret of Spurgeon's success was that every morning while he was preaching there was a band of men behind him in his study earnestly engaged in prayer that God might bless the message that day to the salvation of souls. Such a church as this will make any man a great preacher. But alas, they are so few.

The next element of strength is a seeking church. The church that seeks first of all the kingdom of God and His righteousness will be a power for good. A seeking church is one that desires to be informed along all lines of Christian endeavor. The member of the church that never studies the word of God cannot possibly grow in grace and in the knowledge of Christ. Those who never read the religious papers will never know anything about the progress of the Kingdom of Christ. Not only should they seek information along the lines of Christian endeavor, but every member should seek after the souls of those who are lost. It should be the deepest desire at every service that some one should be saved. A passion for souls will make us like Christ, and like Christ we shall be strong for God. "The seeking soul has a quickened perception." God bless the man who seeks. Christ said, "Seek and ye shall find, knock and it shall be opened."

Ackerman, Miss.

The Valley Falls church, Kansas, has set apart to the full work of the ministry Rev. S. W. Wendle.

Dear Brethren and Sisters.

We are all going to send our pastors to the Convention of course. No well regulated church would think of doing otherwise. But let us, one and all, while contemplating for that purpose, be sure and make the amount sufficient to cover his wife's expenses also.

We never mean to do it, but ah, how often we neglect these pastors' wives! How many of them long for the trip and hunger for the meetings of the Convention! Yet with smiling faces they express their gratitude for the favor shown the husband and speed him on his way, never giving utterance to her own desires.

We should do better than this. We can do better. Let's resolve that we will for this coming convention do the right thing and see that the over-worked helpmeet of the pastor will go with him free from all feeling of responsibility of the loved ones left behind and not weighted down with a dreadful sense of the expense account accruing from the going.

M. M. Lackey.

Ought Baptist Preachers and Churches Join in Union Meetings?

This question was asked me a few days ago and I answered somewhat as follows:

Yes, if in so doing he can (is permitted) to preach the whole truth. Baptists have no mission on earth that is not scriptural. The moment a Baptist ceases to be scriptural, that moment he ceases (by that name) to be a Baptist. I can have no hope of Baptist success in anything that is not projected on Bible lines. Success in any other way is not success. Baptists are to be witnesses—literal echoes for the Bible. They are God's "messengers." The Holy Spirit said of the first Baptist, "Behold, I send my messenger before thy face." A "messenger" ceases to be a messenger the moment he refuses to deliver any part of the message.

The Holy Ghost testifies that in delivering God's message John "preached baptism." That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: Acts 10:37. When John had first preached, before his coming, the baptism of repentance, Acts 13:24; John did baptize in the wilderness, and preached the baptism of repentance for the remission of sins, Mk. 1:4; and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins: Lk. 3:3.

Then John preached baptism—as awful as it may seem—and the Holy Spirit tells of that preaching over and over again with approval. Moreover, John's preaching has God's counsel in it: But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Lk. 7:30.

But the childly sentimentalist will whimper: "Don't preach baptism—we want a Holy Ghost time!" And the wiley sensationalist will simper back, "I've got no use for simpering heads who are going up and down the country preaching doctrine—I am saving souls!" These get a following—often noisy—by reason of whom the way of truth is evil spoken of. They make it hard, I was about to say, for the true witnesses for Jesus, but Jesus did not say to Saul, you are making it hard for my servants whom you imprison, but "it is hard for thee to kick against the pricks."

I venture a statement: If in some of our so-called great Baptist meetings one should get up and preach an old-fashioned, John-the-Baptist sermon, urging men to receive it, believe it and act upon it, the much heralded meeting would strand in three days. If one should so preach in a great (?) union meeting it would go to atoms before the next setting of the sun, it matters not at what hour it is preached. But it was this John-the-Baptist preaching which God has most honored. It was to it that Jesus, the maker of heaven and earth bowed in submission; it was over it that the Holy Ghost hovered visibly in the bodily shape of a dove; it was at it that the Almighty Father said, "this is my beloved son in whom I am well pleased."

Then, Brother Baptist, if you have a chance to preach the whole counsel of God in a "union meeting," do it—your commission requires it of you; but do not attitudeize where you must suppress the message—the God-given message. Let the childly sentimentalist whimper—let the wiley sensationalist simper, but stand thou for truth.

Oh, for men, Moses like, who will count the reproaches of Christ greater riches than the treasures of Egypt.

In good hope behind the Blood.

R. A. Cooper.

Pontotoc, Miss.

Fifth Sunday Meeting.

Fifth Sunday Meeting of the Chickasaw Baptist Association met with Waynesboro church. Sermon by J. J. Walker Friday evening at 7:30. Saturday morning 10:15 organized. Bro. W. H. Patton and O. D. B. Causey were elected moderator and clerk respectively. Proceeded to the discussion of how to study the Bible, and were favored with interesting and helpful talks from the following brethren: Evangelist Wells, Rev. J. J. Walker, Rev. F. H. Culp, and Rev. J. M. Phillips. 7:30 p. m. The duty of the secular press in prohibition districts. We were favored with a paper from O. D. B. Causey and had other interesting talks. The duty of our legislature with reference to statutory prohibition. W. H. Patton gave a very fine paper on the above subject.

The subject of Missions was ably discussed for a short time by Rev. J. J. Walker. He is a wide-awake missionary. He is one of those kind who says come along brethren, instead of go ahead brethren. We had some fine talks on Sunday School work from Bro. Patton and Bro. Phillips. We welcome Rev. R. D. Maum into our Association. He is an earnest preacher and a fine pastor. We feel sure his labors in our midst will bring forth abundant fruit.

The lecture "Philippines Under Uncle Sam," by Evangelist Frank M. Wells was a very instructive and interesting discourse. I commend it to the people wherever he offers it. You will get information by hearing Evangelist Wells that you can't possibly get elsewhere.

Chronicles.

L. A. D.

The rapidity with which the Bible is being circulated, portends the second coming of our Lord. His promise was that the end of the dispensation of the Holy Spirit would come "When the gospel shall have been preached in every nation." It is not said to every person; though the obligation of every Christian is to do so, as far as pos-

sible. During the last century, the prayer of God's people was for the "open door," now the call is for messengers to "Go, teach."

God has overruled the affairs of the nations, and it has "come to pass" that doors are thrown wide open and the gospel minister is invited to come in and preach the Christ. If there be any nation that forbids the entrance of the missionaries of the cross, we know not where; for even Thibet has heard the preached word. Meanwhile the Bible has been published in nearly every known tongue and is being carried to the very ends of the earth.

One great trouble to the progress of the gospel is "nominal Christianity." Commercialism is carried on largely by unregenerate citizens of a so-called Christian nation, whom the heathen regard as Christians—their example is an evil and a hindrance. Another drawback is "forms and ceremonies" preached instead of Christ and His law; not to mention the false idea that only the ordained preacher is under the obligation to teach. There are various ways of teaching—not by speech only; but by writing; by giving; by influence.

If the distribution of the Bible leads men to study its teachings for themselves, great good will result; many errors that are taught will not have to be unlearned. A heart full of errors must first be cleansed, before it can be filled with the truth. The apostle John says: "The truth shall make you free." The preacher is to preach Christ: "the way, the truth and the life," as guided by the Holy Spirit. He foretold the signs of His "second coming," and these are coming to pass.

Christians that are "watching" and prepared, will be taken up to meet the Lord; others will suffer loss; for they will not be ready—but be left a while, it seems, in tribulation. Note II. Tim. chap. 3; Matt. chap. 24 and Luke 12:35-45.

"Some people have a heart, of course but they never use it for any other purpose than the pumping and circulating of blood."

Recently two of the most eminent young or Japanese Christians visited India to testify to the work wrought in Japan by Christianity and to set forth for Indian imitation the Oriental conceptions of Christianity and civilization which modern Japan holds. A return embassy of eminent Indian Christians to Japan is now planned, the men chosen also to act as delegates to the World's Christian Student Convention to be held in Tokio next year.—Selected.

A brother asks, "Why is it that we have so little 'church disciplining' now, as compared with what we once had?"

There are three reasons for this. 1st. The churches are not as rigid as they once were. Sympathy for the weak has taken the place of the spirit of censure. Once it seemed to be a delight to some good brethren of the older membership to report the young. Now, somehow, those brethren have changed and they hate to be the "inquisitors" of the church.

2nd. There is not half the drinking now that there once was, among church members. Just after the war four-fifths of the disciplining in the churches generally was directly or indirectly the result of drink. Baptists used to "drink some."

3d. Our great Sunday School work is helping to hold the young people up and lead them into the better life.

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WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)

WOMAN'S CENTRAL COMMITTEE
Mrs. J. A. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary.

Even Little Children.

In a town in Straudsbury, Pa., a little girl attended revival services and gave her heart to Jesus. She went home and asked her worldly mother if she might join the church, and her mother would not consent. The child said, "the preacher told me I must accept Jesus, and if I accept Jesus I am a Christian and ought to join the church." She lovingly persisted until the mother finally consented to let the child unite with the church. "And now," said the little girl, "would it look well for me to join the church while mother stays away? Won't you accept Jesus? Then you too will be a Christian." The mother and child knelt together and the mother surrendered herself to the Lord. That evening both mother and child persuaded the father to go to church, and the next Sunday the whole family stood up and confessed Jesus. "A little child shall lead them."

The Child.

"Is it warm in that green valley, Vale of childhood, where you dwell?"

Is it calm in that green valley, Round whose bourns such great hills swell?

Are there angels in the valley? Giants leaving foot-prints yet? Are there angels in the valley? Tell me—I forget.

"Are there voices in the valley, Lying near the Heavenly gate? When it opens, do the harp strings,

Touched within reverberate? When, like shooting stars, the angels

To your couch at nightfall go, Are their swift wings heard to rustle?

Tell me for you know.

"Comes the future to the present (Ah! she saith, 'too blithe the mood

Why that smile that seems to whisper—

I am happy, God is good. God is good, that truth eternal

Sown for you in happier years, I must tend it in my shadow, Water it with prayers."

The Famine in China.

"O the famine and the fever!
O the wasting of the famished!
O the blasting of the famine!
O the wailing of the children!
O the anguish of the women!
All the earth was sick and famished.

Hungry was the air around them,
Hungry was the sky above them,
And the hungry stars in heaven
Like the eyes of wolves glare at them!"

To us who live in a land of abundant harvests, of outpouring sympathy and help from our part of the country to another in time of distress, it is hard to realize that Longfellow's piteous picture is still a true one, and that several millions of our fellow-men are even now suffering the frightful agonies of death from starvation.

An earnest appeal for help comes from our brother T. F. McCrear, himself a Mississippian, but now giving his life for others in China, and from this letter is gathered much that I write. The famine district embraces an area of 40,000 square miles with a population of from ten to fifteen million. Swept by devastating floods, these low, rich plains of northern Riangsu and Angusi provinces are now no longer able to support this vast number, and as the weeks pass, the famine assumes more and more serious proportions. Hundreds are living only on sweet potato leaves, and many have only vines, grass, bark and hulls with which to fight hunger. Many, indeed, have already given up hope, and whole families have committed suicide to escape the agonies of starvation. Famine fever is already breaking out in some places. Words are powerless to describe this terrible starvation, but can we not give them the help that means life? Ten cents, twenty-five cents, one dollar, will mean to them the satisfying of wants that we have never known. I quote from Bro. McCrear's letter:

"We will be needing money until June, if the harvest is good, but if it is poor again, as their is grave danger that it may be, the famine may last until next fall, when this usually beautiful land will be yielding its second yearly crop. I hope your readers will join us in this great work of saving life and indirectly of saving souls, for we hope that the work of the missionaries in feeding their bodies will be used also to the bringing of many to the Lord.

Help them brother, for the cry of the hungry and the dying is very pitiful."

And we also, my sisters, we to whom God has given little children and the food for their maintenance, will not we help to give bread to those who are perishing?

Mrs. P. I. Lipsey.

All contributions may be forwarded to "Lewis Kloppsch, Editor of Christian Herald, Bible House, New York City."

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What Women Want in Men.

It is so recently that women have been allowed to think, or expected to think, that it is not strange that they have not expressed themselves upon the question of what they want in men. They have been brought up on the philosophy, "Be good and you'll be married," and it has not been a question of what they like in men, but what men like in them that counted or was important.

There are many women, otherwise fairly sensible, who openly say they could not love a man who did not rule them. To say that every man, by virtue of his sex, is meant to be the master of some woman is utter folly. The need for a master is not a question of sex, but a question of the lack of moral or mental stamina in the individual.

What do women want in men? There are women who prefer a man with the ability to earn a fortune rather than one who has inherited it. Being a good provider will sometimes cover a multitude of petty faults in the eyes of women obliged to account for every penny spent. Nor is generosity with money the only generosity. Women want from men whatever normal human being craves—commendation and approval.

Woman, normal and healthy, does not want or need a master. Outside of truthfulness, honor and courage in him, what she prizes above all things from him are kindness, generosity and sympathy—Belle Squire in the May Belongator.

"And it came to pass when the Lord would take up Elijah"—when the Lord would. That's our days are in His hands. He himself counts out the sands of life. Elijah wanted to go years before this, if we may believe the chronologers. But the Lord had not so planned. Stephen may be, would have preferred working longer. The Lord placed the period where he would. We are not consulted much about it, and better so. We are told by business men that workers who "watch the clock" are failures. Workers in God's field who do their outmost, leaving the time to God, can not but succeed. Due time, noon tide, even tide, soon or late, we will not complain. God will take us when He will. And His hour is best.—Alabama Baptist.

Our esteemed contemporary, the Christian Observer, has shown a strong unwillingness to admit that the Greek church practices immersion. We respectfully call our distinguished neighbor's attention to the fact that the royal mission of Russia was immersed at his recent christening. The Associated Press dispatches describing the ceremony says: "But

when the moment came to complete the immersion in the warm water of the font, the royal infant showed humanity by a lusty yell, which echoed through the chapel," etc. The Greek church is the established church in Russia, and immersion is the uniform practice. The Observer's unwillingness to admit this, however, does not prevent its being true in the least.—Western Recorder.

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Aftermath.

Each holiday season brings to public notice cases of poverty all the more distressing for the sharp contrast presented in the condition of the little children of want and the heirs of plenty. A very pathetic ballad of a long-past New Year tells of a little girl, one of several fatherless ones dependent on a poor working woman, who lay wasting away in a decline, and being told by the doctor that she would not live to see the coming summer, said only, "Tell mamma not to cry—there are too many of us"—thus bequeathing her share in the necessities of life to the loved and left. An incident of the passing season gathered in by an exchange from the experience of a local charity worker, is brighter in effect. Readers will see in it a beautiful testimonial to the parents who through hardship and at the last with dismaying prospects maintained an ideal of the bestness of family life, so perfect the children believed it the real thing and that there could not be too many to enjoy it. A mother, after hearing her twelfth child, had broken down so utterly as to give the band of Christian helpers, much concern for her life. At this juncture the father was thrown out of work and wages by the consolidation of companies into a trust. It was the eleventh child, just enlisted in the Sunday-school kindergarten, who, being asked what he would like Santa Claus to bring him, lifted his innocent eyes to his questioner and with a seraphic smile cried, "Anuzzer baby brudder." Herein would appear to be a theme for a poem by President Roosevelt.

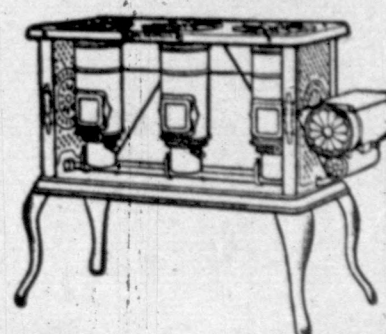
"And it came to pass when the Lord would take up Elijah"—when the Lord would. That's our days are in His hands. He himself counts out the sands of life. Elijah wanted to go years before this, if we may believe the chronologers. But the Lord had not so planned. Stephen may be, would have preferred working longer. The Lord placed the period where he would. We are not consulted much about it, and better so. We are told by business men that workers who "watch the clock" are failures. Workers in God's field who do their outmost, leaving the time to God, can not but succeed. Due time, noon tide, even tide, soon or late, we will not complain. God will take us when He will. And His hour is best.—Alabama Baptist.

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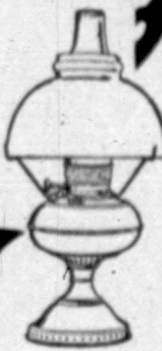


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Modern and up-to-date in every particular. From 12 to 150 horse power. We also make Boilers; Tanks and Towers; Smoke Stacks; Mill, Engineers', Machinists', and Steam Fitters' Supplies; Saw and Cane Mills; Syrup Kettles. We solicit your correspondence.

Built by J. S. Schofield's Sons Co., Macon, Ga.

Deaths

Died

At Robinson, Miss., April 7, a. m. April 6, 1907, Charles Infant son of Mr. and Mrs. C. A. Thomas, aged 7 mos. and 14 days. He was a bright and promising child and his fond parents are sorely bereaved. But He will give also takes away and he knows best. Funeral and burial at Robinson on Sunday, April 7.

T. C. S.

Baptist.

Newton, Miss., April 9, 1907. Deceased—My duty to write a few words concerning the death of my friend and brother, W. D. Robbins, which sad event happened at his home in McCaleb City, March 28.

I shall write of Mr. Robbins as I saw and knew him. 25 years ago I met him in the Springfield Association, and almost every year since until his health failed, I met him in the Springfield or Rankin County Associations. In his church, and in his association he was an incessant worker. He lived, worked, planned and gave to the cause of Christ. He was always at front in every good work. He loved and worked for every institution fostered by the Baptists. The church, association, convention with all of its work has lost a great man and a strong friend. I can say as I close this letter, that a good man, a faithful friend to the writer and his work has passed to the glory land. To the wife and family you have my heartfelt sympathy, and my prayers for you and your noble uncle, D. M. Robbins, is that God may counsel, comfort and use you for his glory. One that loves you with a whole heart.

T. Miley.

Marriages

Mr. Ivar Peers Forder and Mr. Vm. Fontain Johnston were quietly married Wednesday night at 8 o'clock, April 10, 1907, at the home of the bride in Yazoo City, Miss., the writer officiating.

Mr. Johnston is one of our best women and is loved and respected by all who know her, and especially is she highly prized in our church, where she is a most faithful and consecrated worker. Mr. Johnston is a prominent railroad man of Richmond, Va., where he has large interests. He is at present in charge of the civil engineering department of the Chesapeake and Ohio railroad. We extend hearty congratulations and many good wishes. May God's greatest blessing be theirs to enjoy through life.

J. B. Quin.

Rev. B. F. Wallace and Miss Cora Wylie at Clinton, April 8th, the writer officiating. The groom is one of the coming young preachers of the State and the bride one of Clinton's most accomplished young ladies.

W. E. Farr.

Clinton, Miss.

At the residence of J. W. Crawford, Tylertown, March 31, Mr. C. S. Simmons to Miss Lucy Crawford. S. W. Sibley.

Kingman Disc Harrows, Disc Cultivators and plows are the best improved on the market. Brown Bros.

The New Orleans Revival.

In last week's Record I spoke of the gracious revival on in this city, in three of our Baptist churches. I am glad to be able to report that the interest has deepened and broadened to a noteworthy extent.

We have held three all night prayer meetings and one all day prayer meeting, participated in by the workers from all three churches. These seasons of prayer have been the most gracious experiences of my life, in connection with revival work.

It is impossible to report results. Remarkable answers to prayer. One young man under conviction declined to remain for the all night prayer meeting, but we prayed the Lord to send him back and he came and was converted before day.

Last night (Sunday, April 7,) ten young people at the Valence street church came forward and gave the pastor and the writer their hand, saying they would give themselves to the Lord as preachers and missionaries to go wherever He would indicate and open the way.

I will be compelled to leave the meetings within the next few days and return to my pastoral duties, but will try to have a short additional report next week.

Brethren and sisters please push the work of Home Missions during this month.

Devotedly,
W. A. McComb.

BOOKS!

SONG BOOKS, Bibles, and many Other Good Books may be had of

The Baptist Record.

DR. W. B. THOMASON
Specialist.

Does a general practice in office only

Treats all Chronic, Nervous and Skin Diseases with Electricity and X-Rays.

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400 STUDENTS.

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WE WILL If after a fair trial one box of
GIVE YOUR HUTCHINS ECZEMA
DOLLAR SALVE does not cure
BACK any case of ECZEMA,
T TTER, RINGWORM, OLD SORE OF
DANDRUFF, no matter of how long
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ANNOUNCEMENT!

Bibles, Pulpit, Family and Teacher's Commentaries, Religious and Miscellaneous Books, all kinds of Hymn Books, Church and Sunday School Supplies, Denominational Books and Tracts, Marriage Certificates, Agents for Moody's Colportage Library, Wedding Invitations, and Visiting Cards, Collection Plates and Baskets, Baptismal pants, Communion Sets, and Church Envelopes.

Our Church Roll and Record is the best and cheapest published. Gladly furnish estimates to those having books or tracts to publish. We have established a reputation of fair dealing and built up a large mail order as well as a retail business. Orders are filled promptly and at the lowest prices. We keep large stock. Write plainly what you want, and if it does not come up to your expectation return it at our expense. Correspondence solicited. Catalogues furnished. Forward orders to Baptist Book Concern, Louisville, Ky.

SONG EVANGEL Prepared for Evangelists
By DR. W. H. DOANE And REVIVAL MEETINGS

The Choicest Old Favorites and Most Popular New Songs. 122 Gospel Hymns, Selected from 110 Master Writers and Composers of Music. Endorsed by Religious Press, and Noted Evangelists. 3 kinds of binding—price from \$12.50 to \$18.00 per 100. Sample copy postpaid, 1c. Round Notes Only. BAPTIST BOOK CONCERN, Louisville, Ky.

Resolutions.

The following resolutions were adopted by the Sunday School of Mescoul Baptist church, April 7, 1907:

Whereas our Heavenly Father has taken from our school one of our most efficient and beloved members, Bro. F. D. Seward, our former superintendent and recently teacher of the Bible class, and carried him home to Heaven,

Whereas we knew him to be a devout, pious, Christian gentleman; a citizen of fine qualities; a Sunday School and church worker of great zeal and power. A man of high culture and social attainments, all consecrated to God, cheerful, kind and sympathetic in disposition

Therefore, be it Resolved, That our Sunday School has lost a most exemplary life and a highly esteemed member.

Second, That we extend to his bereaved companion, family and relatives our deepest sympathy in their great loss.

Third, That a copy of these resolutions be furnished the family, and a copy be sent to the Baptist Record for publication.

W. A. Wilson, Supt.

Ping-tu, China.

The Sanitarium question in Texas, Missouri and a few other States seems to be claiming the attention of some of our leading Baptist people. In almost every paper I see Sanitarium interest most heartily encouraged. I am happy to see that such an enterprise is taking hold of the hearts of influential men, and I hope his enthusiasm will deepen and widen until there shall not be a Baptist on the face of the earth who will oppose it. When such an enterprise gets hold of the hearts and means and energies of all our Baptist people there will be the greatest movement instituted, when brought into effect will save more people from Roman Catholicism than all other institutions which have been organized since the birth-day of Christ's kingdom on earth. Its saving influence will be felt in every nation of the earth in a very short time, and this is to say nothing of its unlimited blessings to suffering humanity all over the wide world. I cannot understand why Protestant people have neglected so great a thing for so long a time. Outside of the church of Jesus Christ, as I see it, this will be the greatest blessing to both soul and body that the world has ever enjoyed.

Wherever a Sanitarium may be built if supplied with Christian doctors and nurses exclusively, it will stand side by side with the church in saving lost men and women from Papal destruction. "The American Baptist Hospital Association," organized out of the hearts of two great men—Dr. Buckner of Texas, and Dr. Mayfield of Missouri—I believe to be the foundation work in the hands of God for the beginning of great things which the conditions of this present day demand for the pulling down of the strongholds of Satan, for the quenching of spiritual wickedness in high places, and for the general up-building of Christ's Kingdom in the world. This latter good work, I believe, will tell more in heathen countries, especially where Catholicism has its Satanic grasp. Its good work has already begun in foreign countries. My neighbor city here in China is soon to be blessed with a hospital through its handiwork, the money has already been given. India, I believe, also has, or is soon to have a hospital through the works of the Association.

The Sanitarium at Dallas, Texas, now almost completed, will stand forever a living monument in honor of the faithful Baptists of that dear old pioneer State. Nothing but eternity itself can ever know the height and depth and width and breadth of the blessings that shall come to suffering humanity through its beneficence, as well as the multitudes of souls that shall go up to Heaven through its Christly works. The power of the "Mayfield Sanitarium" of Missouri is now being felt in almost every part of the world, and its usefulness has just begun.

What may we expect from the combined forces of our American Baptists who are led by the hand of God in this "Baptist United" associational work? We must expect hospitals to be built for God all over the missionary fields in heathen lands where Christ is not represented, and we must also expect them to be built in the Papal world where He is misrepresented. I must also hope for and expect to see scores of millions of souls go up to Heaven from the four quarters of the earth through the Christian influence of Sanitarium work. Under God, and through Christ, nothing is impossible. We are God's, and let us prove it.

J. M. Oxner.

Notice of Revival Meeting.

Pursuant to recommendations of the Copiah Association, the churches at Sardis, Strong Hope, Little Bahala and Zion Hill have joined forces for a glorious revival and have the promise of the services of the State evangelists, Bamber and Solomon, and, God willing, will begin a meeting at Sand Hill school house, six miles east of the town of Wesson in Copiah county, on the fourth Lord's Day in July, and continue two or three weeks.

Any one desiring any information concerning this prospective meeting can secure the same by addressing Bro. Lee Rogers, R. F. D. No. 3, Wesson, Miss.

Brethren, pray that God may

Alcohol
not needed

Ayer's Sarsaparilla is not a strong drink. As now made, there is not a drop of alcohol in it. It is a non-alcoholic tonic and alternative. Ask your own doctor about your taking this medicine for thin, impure blood. Follow his advice every time. He knows. Trust him. We have no secret! We publish the formulae of all our preparations. J. C. Ayer & Co., Lowell, Mass.

FORTY-SEVENTH ANNUAL STATEMENT
OF THE
HOME LIFE
INSURANCE CO'Y

GEO. E. IDE, PRESIDENT.

JANUARY 1st, 1907.

Admitted Assets.	Liabilities.
*Bonds and Mortgages, \$5,809,650.00	Policy Reserve \$16,006,708.00
Bonds and Stocks (market value) .. 8,907,787.91	Miscellaneous Liabilities 297,780.84
Real Estate 1,650,609.81	Present Value of all Dividend Endowment Accumulations (Deferred Dividends) 1,621,413.00
Cash in Banks and Trust Companies . 293,545.75	Loans to Policy Holders 1,950,996.14
Other Assets 396,961.21	Reserve to provide for all other Contingencies 1,083,648.98
Total \$19,009,550.82	Total \$19,009,550.82

*Of the Mortgage Loans of the Company 90 per cent. is on property located in New York City, 82 per cent. is guaranteed as to principal and interest, and all are on a basis not exceeding 60 per cent. of a conservative valuation.

"The HOME LIFE INSURANCE COMPANY did pass through the 'Investigation' with **FLYING COLORS**" so spoke the chairman of the so called Armstrong Legislative Insurance Investigating Committee on the floor of the New York Senate Chamber.

Whitten & Kelso, General Agents,
Seutter Building JACKSON, MISS.

make bare his mighty arm at that time.

Respectfully,
Sec'y. Committee.

Chas. A. Barber, M. D.,

SPECIALIST.

Treats All Diseases of the EYE, EAR, NOSE and THROAT

Offices: CENTURY BUILDING, JACKSON, MISS.

Poplarville.

We had a great day here yesterday. At the morning hour the pastor asked the church to build a new pastor's home. In a few moments we collected \$2,000.00, will run it to \$2,500. Will push the old home back and rent it—until we become a city and need an assistant pastor. Our Sunday School has reached 195. We have received 17 new members this year, the most of them for baptism. Will make our offering for Foreign Missions soon.

Fraternally,
J. P. Culpepper.

Monday, April 15.

FREE!
My Book
ABOUT CURING
DEAFNESS AND
EYE DISEASES AT HOME

I HAVE published a new book which tells of a new method by which people who are willing to devote fifteen minutes of their time each day for a month or two, following my instructions, can cure themselves of mild forms of Deafness, Head Noises, chronic Catarrh, falling eyelids, of Granulated Lids, Sore Eyes, Films, Wild Hairs, Glaucoma, Weak eyes, and ordinary eye, ear, nose and throat diseases. This book gives the causes and symptoms of each disease and tells you how you can cure it at home, explains my painless method of straining the cross eyes, etc. I want to place one of these books absolutely free of charge in every home in the United States. One hundred thousand people have used this method. This book tells of their experience. You can have this book and my advice free, by simply writing me a letter about your case. No money wanted. I simply want you to read of this remarkable system. Write me today.

Address DR. W. O. COFFEY,
240 Century Bldg., Des Moines, Iowa

WONDERFUL CURE

Great Suffering and Wonderful Cure of a Religious Woman in Kansas

HER HUSBAND'S LETTER

He Says It is Next to Work of Miracles

Have you ever read the case of Mrs. R. Stone of Lawrence, Kas., given up by many doctors to die, over 14 years ago, yet today alive and well, as a result of taking Wine of Cardui?

If not, the following letter from her husband will give you the details of her case. You will find it a truly interesting story to read about.

My wife, the Rev. Mr. C. R. Stone, was taken from the grasp of the doctors and given her up for dead, restored to health by the virtue of the Cardui Home Treatment. She has not been taking Wine of Cardui since January, 1897. The ten years prior to that, she was a female invalid, as a result of female troubles, two years of her life were as a new-born babe. Our physician, no doubt exerted his utmost ability to cure her, but failing, he wrote her parents that she could not live. Every physician called to see her from time to time, decided each in his turn that it was useless to expect a cure, as it was contrary to the nature of her case for her to live. So it was only a question of time, some setting her death to occur within a month. In spite of this, she yet lives and is now well and regular in her place in the office departments of church work. This is being a constant bed-ridden invalid, at an annual expense of \$100. Wine of Cardui and Bedford's Black Draught (like the apostle who healed the damsel that brought her master much gain) healed my wife, and the M. D. lost this regular income. I will gladly personally distribute some of your books, at my own expense, amongst people that I know will be benefited by Wine of Cardui. It is a pleasure to recommend so good a medicine, the result of using which is next to the work of miracles.

J. P. STONE.

Wife of Cardui is a gentle, non-intoxicating, strengthening tonic for women. It relieves pain, regulates irregularities, restores the functions and gives new life and energy to the wearied frame. All druggists sell it in \$1 bottles.

Free Medical Advice. A valuable 64-page Book on Female Diseases, will be sent in plain wrapper to any lady who will address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

J. A. CUNNINGHAM, Tupelo, Miss., has discovered menapausal periods in Daniel and Revelation. Send twenty cents for new book.

Carroll & Parth real estate agents, Montgomery, Tenn. Any one wishing to purchase lots or land in the Assembly grounds or to rent lots outside grounds, will please correspond with them.

MISS WINSLOW'S SOOTHING SYRUP

Has been used by millions of mothers for their children while teething for over fifty years. It soothes the child, cures the colic, allays all the pains wind colic, and is the best remedy for the diarrhoea.

Twenty-five cents a bottle.

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Twenty-five cents a bottle.

The Home.

The Company Who Try.

Yes, I love the little winner. With the medal and the mark: He has gained the prize he sought for.

He is joyous as a lark. Everyone will haste to praise him. He is on the honor list; I've a tender thought, my darling. For the one who tried and missed.

One! Ah me! they count by thousands. Those who have not gained the race. Though they did their best and fairest.

Striving for the winner's place. Only few can reach the laurel. Many see their chance flit by: I've a tender thought, my darlings. For the earnest band who try.

Tis the trying that is noble. If you're made of sterner stuff Than the laggards who are daunted.

When the bit of road is rough. All will praise the happy winners. But when they have hurried by, I've a song to cheer, my darlings. The great company who try.

—Harper's Round Table.

Shingles.

Hear ye the parable of the shingles:

A shingle is three times as long as the space it covers. It has for its first duty to cover its own little spot of roof, and do it well; its second duty is to complete the strip of equal width that is made by the courses below, and the next is to furnish a tight foundation for the courses above to be laid upon.

Now, shingles are of different widths, even as one life has one talent, another two and another five. And the lives of men adjoining one another in a given generation, and doing their work, some well, and others with knots and cracks, these are the shingles of a single course. And the generations mount slowly and steadily upward toward the ridge. And underneath are the rafters of God's eternal purposes.

So may my life align itself with the good and the true of my own age, and be nailed fast to the eternal truths that are God's own! It is not my duty to hold up the roof, but there is one small spot whose length is measured by the years of my life, and whose breadth by my best effort: by the grace of God I will make that one spot secure!—Selected.

Misunderstood.

A class was being examined in spelling the other day at a well-known school, when the following episode caused much laughter:

"Mabel," said the teacher, "you may spell kitten."

"K. double i, double t, en," said Mabel.

Teacher: "Kitten has two i's, then, has it?"

Mabel: "Yes, ma'am; our kitten has."—Maryland Baptist.

The Drinking of Water.

Every instant of our lives a certain amount of water is given out through the pores of our skin by means of perspiration—also through the lungs, the kidneys, and by other organs. The loss, constantly going on, must be replenished by fresh supplies taken into the stomach.

Water has indeed a very important place to hold in our animal economy. When the supply runs low, the voice of nature is quickly heard, and its name is thirst. This sensation will impel men to brave almost any danger or undergo almost any pain, to satisfy it. It is, if it goes very far, accompanied by a rapid lowering of muscular strength and energy, until exertion becomes almost impossible; but on a fresh supply of water being taken, an extraordinary change takes place, and strength and muscular vigor are at once restored.

An abundant supply of water is, therefore, especially a matter of most urgent necessity, during great muscular activity—either by man or beast.

Complete deprivation of water usually proves fatal in from three to five days, and so intense is the burning sensation of thirst under such circumstances that no other mode of torture or death can surpass its agonies.

Especially in fevers, where the respiration is increased, thereby supplying more oxygen to the inward heat of the body, nature calls for large quantities of water to cool the condition. Everywhere.

PIANO TUNING.

Do you know A. S. Padelford in the capacity of a tuner? Then, if you need him Address JACKSON, MISS.

LEARN A High Grade Profession. Fitting Glasses pays \$50. to \$100 weekly, easily and quickly learned at home. Write for booklet. Southern Optical College. Dallas, Texas.

POSITIONS SECURED or MONEY BACK. Learn BY MAIL or AT ONE of **DRAUGHON'S Colleges** PRACTICAL BUSINESS. 28 Colleges in 16 States. 18 years' success. INDORSED BY BUSINESS MEN. 70,000 students. FREE literature. Write to-day for it. JACKSON, MEMPHIS, NASHVILLE, OR ST. LOUIS.

Notice to Dealers. Guarantee every bottle of Johnson's Chill and Fever Tonic to cure deep seated and neglected and mistreated cases of Grip. Give back the full retail price when it fails and ask no questions but look pleasant.

The Johnson's Chill and Fever Tonic Co. References: Every Bank in Savannah, Ga.

"SOUL SONGS." The Great Hymn and Song Book for Baptist Churches, Sunday Schools, etc. Write THE SINGING EVANGELISTS' MUSIC CO., Chattanooga, Tenn., or Waco, Texas.

HICKS' CAPUDINE (LIQUID) has CURED all aches and pains, colds and indigestion for many years, and has given satisfaction wherever used. **IT WILL CURE YOU** Get a 10c Trial Bottle Today Regular Sizes, 25c and 50c ALL DRUGGISTS SELL IT

"Southern" Wood Fiber Plaster, "THE WONDERFUL WALL PLASTER."

Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER. Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed) JOHN L. JOHNSON.

For prices, address, "Southern" Wood Fiber Plaster Co., JACKSON, MISS.

THE LOVE WAGON

Is the BEST, the Lightest Running Wagon made. They are Strong, the wheels are boiled in Linseed oil before the tires are put on. They will last for years. We also make the best Building Brick made in the State.

MADE BY THE LOVE WAGON COMPANY DURANT, MISS.

America's Curse.

By Rev. J. W. Zachary.

The saloon is a running sore on the body politic, a moral cancer on the conscience of the nation, an anker on the home. It is more destructive than the three curses of war, pestilence and famine.

The saloon is debauching, debasing and defiling; it is vicious, vile and villainous; it is false, foul and filthy. The saloon is the bed of immorality and impurity; the source of poverty and pollution; the cesspool of cruelty, crime and corruption; and the cause of riot, revelry and ruin.

The evils of the saloon affect public order and public health; public morals and public decency; they affect every man and every home every business and every community.

The saloon sits supreme in the halls of Congress, and almost every State legislature; it is a governing power in many courts of justice; it makes officers of the law its lackeys; it silences in some pulpits the minister of the gospel; it sits by some editors on the tripod, and dictates their leading articles.

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It is destroying this government of the people and for the people, and turning it into a government of the saloon, by the saloon, and for the saloon.

It is a box-constrictor that coils itself around its prey, and squeezes all noble, manly principles out of him.

It is a slimy snake, that bites like a serpent and stings like an adder. It is a jackal and hyena, a wolf, tiger and bloodhound. It is a buzzard, a vulture that feeds on the carcasses of slain humanity.

It is the defier of God, the destroyer of man, the mother of woe and death and hell. It is the

child and the parent of vice, its first-born is "Death!" and its last-born is "Despair."

It is the foul and filthy fount of shame, the source of crime, the foe of man and the enemy of God.

It is a cruel despot, a heartless tyrant, an unfeeling master and an insatiable monster. It respects no law, regards no person, worships no God but Mammon; defiles the week days, and remembers no Lord's Day. It makes sober men drunkards, rich men poor, honest men thieves, and business men rascals.

It ruins character, engenders strife, encourages vice, creates criminals, crowds prisons, fills poor-houses, desolates homes, blights the purity of men, blasts the virtue of women; it wrecks bodies, ruins brains, poisons morality and debauches humanity.

The saloon is a pirate that preys on the wrecks of human hearts and homes. It is the rendezvous of criminals, where anarchists plot their deviltry, and burglars plan their work, and thieves concoct their schemes, and gamblers ply their trade. There the harlot spreads her net to allure young men to the gates of hell. There criminals and paupers are bred; there vice is fondled and fed. The saloon is the recruiting office of the devil, and the drill room for young cadets in sin and shame.

It is a snare and pitfall, a decoy and a delusion; a man-trap and a death-trap, a fraud and a sham. It is the burden on every back, and a blight on every industry; it is heartless and cruel; it traffics in tears and groans and blood; in vice and crime and misery.

It bribes legislators, bulldozes officers, muzzles ministers, dictates to editors, and controls church members.

It is a physical curse. It blights

the eye, blisters the tongue, blights the body, bloats the face and burns the brain. It poisons the blood, paralyzes the nerves, and puts its victims into premature graves.

It is a financial curse. It drains the pocket, diminishes comfort and depletes the bank account; it makes business men bankrupts and its patrons paupers.

It is dishonest. For your money it gives nothing but a maddened mind, a tyrant's temper, a devilish disposition.

It is a moral curse. It deadens conscience, dims character, damages reputation, destroys will, darkens judgment, deludes minds, dethrones reason, degrades morals, diseases bodies, and damns souls.

It is a domestic curse. It makes wives widows, fathers fiends, and children criminals. It deprives men of manhood, boys of brains, home of happiness and lives of love.

O! the happy homes it has blighted, the expectations it has blasted, and the bright hopes it has buried! The grand minds it has dimmed and the souls it has damned.

If you would see its blighting and blasting, its debasing and degrading, its deadening and damning work, look at the rivers of human tears, the agony of broken hearts, and the wretchedness of drunkards' homes.

The saloon is the sum of all villainies, the source of most crime, the fountain of most misery, the devil's best friend and man's worst enemy.

Strong drink jingles the burglar's key, whets the assassin's knife, lights the torch of the incendiary, fans the flame of anger, arouses the basest passions, instigates crime, provokes violence, disturbs order, fomenting strife, in-

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cites in every fills jails, crowds prisons, sends its victims to the gallows, and their souls to hell.

It scorches and scathes, burns and blackens, corrodes and consumes everything it touches.

It destroys health, happiness and homes. It fills prisons, poor-houses and penitentiaries. It causes struggles, strifes and suicides, as well as suffering, shame and sorrow. It is the author of misfortune, misery and murder, as well as wickedness, wickedness and woe. It leads to prodigality, poverty and penury, and ends in degradation, death and damnation.

It invades every community and demands tribute from every home. It lies in ambush to decoy, delude and destroy young men.

The open saloon is a constant invitation to the appetite of the man who is trying to reform, to indulge again. It is like a devil fish with its grasping suckers reaching out day and night to draw in and crush its victims.

The saloon wields great political power. It controls legislation by its leagues and lobbies. It rules our nation. Candidates for political positions must consult the wishes of the liquor gods. The law is a dead letter so far as the enforcement of the liquor law is concerned.

The evils of the saloon can never be exaggerated. Who can describe the drunkard's home? Who can paint the wife's misery, the widow's woe, the mother's broken heart, and the sufferings of orphan children? Who can picture the prison bars, the felon's cell, the ghastly gallows?

Its history is a history of shame, sin and suffering; of cruelty, crime and corruption; of disease, death and damnation. It turns the home into a hovel, and the palace into a poorhouse.

Dare the saloon keepers go out on dress parade and exhibit samples of their degrading work? What a spectacle! Walking beer barrels, two-legged demijohns, lop-sided whisky jugs, drunker, debauches, leathome libertines, leering lunatics, ragged ruffians, thugs and thieves, brutes and burglars.

Open the prisons and poor-houses, and let their inmates increase their number. Let the sewers of society, the sluice gates of vice, the barrooms and brothels, swell the procession. This is not all; following the rear, see the long procession of ruined homes, heartbroken mothers, wives, widows and orphans.

Notice.

Dear Sister—The time is very short to redeem the pledges made for Colon Chapel and Compound in Italy. We urge the sisters to bring the matter before your societies and see that the amounts promised are promptly sent.

Yours in the work,

Mrs. Wm. R. Woods.

Art v. Representation at Annual Meeting.

The officers of the Union and 8 delegates from each State shall be entitled to vote. Only such delegates as are personally present and duly accredited by the central committee, or State societies they represent, shall be entitled to vote.

We ask that the name of the women who will attend our annual meeting in Richmond, be sent in as soon as possible that committees and program may be made out.

Central Committee.

Time and Place of Meeting of the Gulf Coast Association Changed.

Because of the conflict with the meeting of the Southern Baptist Convention and the inconvenience in reaching the place appointed for the meeting of the Gulf Coast Association, on the 22nd of May, and also because it would be a real burden to the members of the noble little church to entertain the Association, since the fearful storm swept over them, it has been deemed best to change both the time and the place of meeting. After consultation with the members of the executive committee on invitation from the First Baptist church at Biloxi, I announce that the Gulf Coast Association will hold its next session with the First Baptist church of Biloxi beginning Wednesday June the 26, 1907, at 2 o'clock p. m. The editor of The Record is invited to be with us.

W. C. Grace, Mod.

The Babies' Building.

I see in your paper a letter from Mrs. Stapleton of Hattiesburg suggesting that the children over the State raise the balance of the money for the building for our orphan babies.

We learned in our board meeting that about half the money, \$3,000.00, was lacking, but no steps were taken to raise it, trusting that it would come in as needed.

This seems to me to be the most appropriate way for it to come. It is the Babies' Building, let the children build it, and then as was suggested by Bro. Miley, let the mothers furnish it. That will be ideal.

I heartily endorse this plan. I know the children of our Sunday Schools will enjoy the work. I hope our pastors, superintendents and teachers will take it up with the children and direct them in their efforts and I am sure the money will come in due time. This need not and ought not to hinder any other work, not even the regular contributions to the Orphanage. The children have to eat just the same as if no building was going up.

Our Orphanage force has the foundation in and the walls will

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begin to rise as soon as the contractor and material can get on the ground. Let everybody help.

Fraternally,

S. R. Whitten.

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